



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

been gradually dropped before the *ca*, which, as *cátasras* shows, is here not enclitic (*cá* = *καί*). *Tisrás* stands for *trisras*, according to the explanation held by Bugge (hence here *trasras*). The meaning ascribed by Bugge to the termination is not certain enough to warrant the assumption that the *-or* of quattuor stands for the dual plus *nares, nres*; nor is there much antecedent probability that 'four' was originally expressed by 'two and two men,' although, granted that fingers were called sisters, **trisras* might have meant 'three fingers.' Schmidt holds to an original long vowel in our word, but both stems may at least claim an equal age (see Schmidt, K. Z. 25, p. 43; Wackernagel, *ib.*, p. 283), or rather, the short stem seems more primitive; the long, the result of formal declension. *Catur* and *τέτϜρες* are as old as *catvāras* and *fidvōr*. Ennius' quattōr is a contracted form.

BRYN MAWR, January, 1892.

E. WASHBURN HOPKINS.

NOTES ON THUCYDIDES, BOOK IV.

4, *Ἰ ὥς δὲ οὐκ ἔπειθεν οὔτε τοὺς στρατηγούς οὔτε τοὺς στρατιώτας, ὕστερον καὶ τοῖς ταξιάρχουσιν κοινώσας, ἡσύχαζον ὑπὸ ἀπλοίας, μέχρι αὐτοῖς τοῖς στρατιώταις σχολάζουσιν ὁρμὴ ἐνέπεσε περιστάσιν ἐκτειχίσαι τὸ χωρίον.*

Grote says: "Finding himself thus unsuccessful [with the generals], Demosthenes presumed upon the undefined permission granted to him by the Athenian people to address himself first to the soldiers, last of all to the taxiarchs or inferior officers," etc. And Jowett translates: "As neither generals nor soldiers would listen to him, he at last communicated his idea to the officers of division; who would not listen to him either."

But why, one must ask, as has been asked before, should D. communicate with the taxiarchs after the soldiers? To get over this difficulty, it has been proposed to regard the clause *ὕστερον . . . κοινώσας* as explaining that he communicated with the soldiers indirectly only, through the taxiarchs. If this is the meaning, it is very awkwardly put; and would the taxiarchs be the persons to employ for the purpose, seeing that they were not 'inferior officers,' but ranked next to the generals themselves? Perhaps Thuc. wrote *οὔτε τοὺς ταξιάρχους, ὕστερον καὶ τούτοις κοινώσας*. I would explain the introduction of *στρατιώτας* into the text here as arising from the word *περιστάσιν* being (wrongly) understood to mean 'changing round.' With my reading *αὐτοῖς τοῖς στρατιώταις* comes

in, I think, much better; and Demosthenes is cleared from very questionable conduct and Thucydides from an obscure parenthesis.

32, 3 τῶν χωρίων τὰ μετεωρότατα λαβόντες. Cobet shows that καταλαβόντες is required by the sense, and the superlative μετεωρότατα does not occur anywhere else, and indeed is not wanted here. Read then τὰ μετέωρα καταλαβόντες.

36, 3 καὶ οἱ Λακεδαιμόνιοι βαλλόμενοι τε ἀμφοτέρωθεν ἤδη καὶ γιγνόμενοι ἐν τῷ αὐτῷ ξυμπτόματι, ὥς μικρὸν μεγάλῳ εἰκάσαι, τῷ ἐν Θερμοπύλαις (ἐκείνοι τε γὰρ τῇ ἀτραπῇ περιελθόντων τῶν Περσῶν διεφθάρησαν, οὗτοί τε ἀμφίβολοι ἤδη ὄντες οὐκέτι ἀντίχον). Jowett translates: "For as they perished, when the Persians found a way round by the path, so now the besieged garrison were attacked on both sides and no longer resisted." And Rutherford praises the translator for having seen "the absurdity of the ordinary pointing of this sentence." To me the translation seems impossible. Clearly, the point of the comparison is that in both cases a way round by a path was found. The parenthesis, therefore, must end with οὗτοί τε. But would it perhaps be better, not to strike out τῶν Περσῶν altogether with Stahl, but to regard τ. Περσῶν as a gloss, which has taken the place of τῶν πολεμίων?

40, 2 ἀπιστοῦντές τε μὴ εἶναι τοὺς παραδόντας τοῖς τεθνεώσιν ὁμοίους. Is it possible that Thuc. wrote ἀπιστοῦντας and not ἀπιστοῦντές τε, or Dobree and Madvig's ἡπίστανται τε? The Greeks generally did not think that in all circumstances the soldier who surrendered was inferior to the soldier who preferred to perish; and the heartless Athenian ally addressed to the prisoner a sort of argumentum ad hominem. The words should rather give the reason why the Lacedaemonians made a point of dying arms in hand.

A. M. Cook.

AD EURIPIDIS IPH. TAUR., vv. 1351-3.

De loco vexato necdum emendato Eurip. I. T. 1351-3 pauca quaedam habeo quae referam nova. Mihi enim versum 1352 data opera consideranti omnesque quae in manibus erant eruditorum coniecturas deliberanti ac versibus qui sequuntur diligenter animum advertenti remedium tandem sese obtulit illud, ut mutato versuum 1352-3 ordine lectionem sic constituerem:

οἱ δὲ κλίμακας
πόντῳ διδόντες τῇ ξένη καθίσταν
σπουδῇ τ' ἐσῆγον διὰ χερῶν πρυμνήσια.